

THE ISLAMIC PHILOSOPHY: AVICENNA OR GHAZALI

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Today ,the Muslim world is inspired by the spirit of Renaissance; that ancient song of paganism, so much sung by the Latins in their modern palingenesis. And the recent Muslim reformers have avowed its championship, for they feel apologetic shame upon their own Tradition of “ Sapientia Islamica” before the “Scientia” of Anti-tradition West.

This inferiority sense, which has been converted very properly into educated ignorance of Neo-ignorance, by the profane view of science, is a disease of soul contracted in Westophilia, called “Occidentosis”, that has been so aptly rendered into “Maghrab Zadgi”, by the brilliant writer of Iran ,Jalal Ahmed.

This Anti-tradition creed of the profane science in British India has been very alluringly promulgated in the praise of Western commercial civilization by three Muslim protestants. Sir Syed Ahmed. Sir Muhammad Iqbal. Syed Ameer Ali. These zealous doctors of Western science for attracting temporal hopes and ambitious interests of the human nature blindly employed, in fondness of awakening the nation, the procrustean view of the Orientalists, taught to them for teaching the history of Islamic Philosophy. These Anti-tradition triumvirs have taken with thankfulness as elixir, the profane poison of foreign policy, pride and deceit, in hope of curing all evils of the Muslim body and his soul. These savants of their masters’ science ,prepared in Oxford, Berlin or Berkeley, address in this way to proselytize the masses:

“When Europe had been plunged by the Christianity and barbarians into darkness; the torch of knowledge was transmitted from Alexandria, through Antioch, Nisibi and Jundshapur to the Saracens. The cultivation of Greek letters and science civilized these nomadic Arabs. Translations from Greek ,Syriac and other languages poured a wealth of knowledge in their bosom. With the growth of reason and science, the primitive enthusiasm of the faithful was enlightened and inclined to Aristotle. The spirit from sword was transfused into pen; and freedom of thought from superstitions diversified the uniform faith into schools of theology, sects, and philosophies. This dialogue between religion and science was however not interested by the deprived multitude. Metaphysical controversies did not vibrate their ears. With the efflux of time ,social, political and economical conflicts and indignation against the privileged order of the society, were easily collected in protest of the public conscience. All subtleties of discourse were judged by public piety as casuistry of the Satan. Society became divided into Rational class

of elite Mutazila, and Irrational crowd of Ashri'a .After various struggle, triumphant at length, the Ashri'a party subverted the Rule of Reason . And found in dark Mutawakil a second Justinian for them; who closed with redoubled zeal the academic shrines of wisdom, science, and knowledge. The freak of change started haunting the rationalists to the implacable inquisitions until the appearance on scene, of the mystic doctor Al-Ghazali to deliver the coup de grace. This staunch enemy of Avicenna and philosophy, rendered the still feeble logic of Ashri'a impregnable from attack, by introducing the stronghold of mysterious self-knowledge.(where reason beyond her empirical realm, can not transgress in pursuit. He made the agnostic fort of Immanuel Kant against reason; and like him mistook his formal perception for intellectual intuition in self-made metaphysical experience.) The dreaded philosophy escaped for survival to Spain. Where the rational tradition had been enjoying the glory of Avempace. Here she found her cherished stronghold and culmination in the celebrated figure of Averroes. After whom, when clericalism penetrated into power, once more philosophy was strangled to death in the Muslium jurisdiction. Its imperishably noble principle flew to and descended upon the happy lands of Europe in light. Thus after a long exile into alien worlds, philosophy had returned at length to her native home."

This is a succinctly summarized fate of Muslium philosophy, before the Mongol invasion of 1258 dropped the bloody curtain of silence upon her in time. and we have produced here in best, the boast of the orientalisists, that they have discovered for the Musliums themselves the cause of their decline and fall: and have delivered to the native disciples for making it general belief.

Before undertaking against this Western thesis of Philosophy in Islam, it is necessary for us to distinguish the word Muslium from Islamic. For adjective use, "Islamic" is determinatively Ideal; whereas the "Muslium" is a variable entity for determination. The first is constant as object, for the second as its percipient. So any national, like Indonesian, Eurasian, Polynesian; Chinese, Japanese; Arab, Iranian, Turk or Indian, might be a Muslium as well as Non-muslium. However what is Islamic, can not be Un-islamic."Islamic" is determinant adjective; while "Muslium" is percipient in adjectivity. So a Muslium at a time might be Islamic, Unislamic, even Antislamic, corresponding in three forms of the faithful, hypocrite and renegade. If we reduce the universal character of The Islamic as Principle to dependence upon the variable Muslium characters; it shall only serve in inconsistent ludicrousness the paralogism.

Time has come to discover the truth now. Why, have these custodians of Islamic history of philosophy forgotten, or do not know, or did not know, that all these vicissitudes in the fortune of philosophical reason had been occurring only in the Sunni part of the Muslium thought? Was it Islamic or Muslium philosophy? Is Arabian philosophy the same as Islamic philosophy ? Is it justice to impute the weakness of Muslium philosophy to Islamic Truth for wise love? They should have candidly remarked that a complete and totally parallel Shi'ite World of Thought, and associative Neoplatonic systems, has been flourishing reality in living peace! Since the first day of Revelation, Islam has made it the universal duty of the faithful to acquire knowledge, for which he should go even to Cathay. Muhammad had formed in his lifetime the intellectual nucleus of The Holy House with the guidance in Quran, as two

inseparable weighty things for Ummah till the Judgment Day. Long before the metaphysical introduction of Neoplatonism, Hermetism, Alchemy and the wisdom of Illumination; The Like Of Prophet, shown on the day of Mubahala, Ali, had inculcated the Science Of Gnosis to the unparalleled Salman, to Mitham, to Kumayl. When the nation was engaged in foreign activities of war; his sermons, speeches and sentences, had been erecting the standard for Theology, Philosophy, Science, Letters, Arts and Gnosis in the prophetic Light from Quran. He had so sagaciously anticipated in his expositions and exegesis as well as transmission of Ahadith, the intellectual needs of the all times in Islam. His success is ushered in the Arcanum of his Last Words: "By The Honour Of The Lord Of Caaba, I Have Succeeded". He made his world tranquil against the disturbing torrents of learning, knowledge and fortune from the civilized societies into astonished desert. The Prophetic Light of Knowledge is perpetuated in his line till The Greater Occultation of The Last Shi'ite Imam; who shall continue to inspire and guide in his own words the faithful Ummah like Sun behind the Clouds. Ali had clearly sanctioned those all forms of learning and knowledge which conform to The Principle of Quran, as various modes of its understanding. When he was consulted about the fate of Alexandrian Bibleotheka, The Sage said, "Do not destroy these volumes. They only interpret Quran according to their own capacities." He enjoined his adherents that knowledge was the lost treasure of the faithful, that he must recover, even that had been deposited in the bosom of the unbeliever. There is founded a Golden Canon for eye : PHILOSOPHY IN HER ALL DISCIPLINES FROM REASON TO NATURE IS SANCTIONED IN ISLAM WHEN IT SPIRITUALLY AFFIRMS THE PRINCIPLE OF THE PROPHETOLOGY IN THE LIGHT OF QURAN.

This sympathetic attitude to philosophy in Shi'ite prophetology, has always inspired and attracted variously, all forms of philosophy. This rational conformity in Spiritual Affirmation, to The Principle Of Prophetology In Quran is the Alchemy Of Intellect, or Intellectual Alchemy Of Soul for Reason. In this manner for philosophy to be Islamic, the reason reflecting upon the signs of God, is transmuted into intellect as soon as intuition introduces her into the higher level of imagination for contemplating to know God behind the veils of all things in the forms of objects, imaginals and intelligibles. So for philosophy to become Islamic, The Shi'ite Prophetology has reward for her intellectual conversion in Gnostic Science, Gnoseology of God in Theology. This concatenative journey of Intellect from Natural Reason through Prophetology in Gnoseology of God to Theology is the secrete of knowledge by Shi'ite Imams for their own Imamology. This Arcane Science is at once opposite of Sunni Phenomenology.

After laboriously wading through our discourse, it is now easy to behold the fruits next. It is easy now to see in these two parallel Shi'ite and Sunni worlds, that the inflammatory arts of the despots to enrage and engage them for royal profits, have differently exercised their effect on their separately destined philosophical natures. Halegu had descended upon Baghdad only to bury the already acephalic reason in phenomenology. The spirit of Ghazali had in open struggle outlawed the reason and philosophy from Sunni piety. His Sunni piety in Sufism was apophatic in character. He had divorced in abhorrence the cataphatic dimension of reason in Islam. In his world an irreconcilable chasm was jarring between the Cataphatic reason and Apophatic faith.

This is the real fight in Sunni world between the Ashri'a and the Mutazila. The Unity of Principle is split asunder into duality. The Freedom of Justice either becomes vagrancy or whimsical, for choice between them.

Unlike them, the genius of Shi'ite Gnosis has discovered the Elixir for resolving the repugnance between Cataphatic Reason and Apophatic Faith in Metaphatic science of spiritual affirmation for intellectual transmutation of the philosopher. Here the soul of the philosopher, unlike the Mutazilites, yearns to fly beyond the veil of justice to see Him, Who, is the Character in His will, The Centre for every definition of Justice. This is implied in the saying of Ali about Allah: God is not, which reason can comprehend; He is, Who, attracts the Reason to Himself."Concept here has become Reality for reason in love. The exoteric movement is immediately transformed into esoteric motion: circle in concentrated in Punctum. The reason is intellectually traversing in creative imagination across the metaphysical worlds of The Prophetic Ascension' Miraj Of Muhammad'. This is how Avicenna comes out of his Nominalistic chrysalis. His rational pupa is metamorphosed into intellectual butterfly of Plotinus, to transcend beyond the visible skies into Utopia of De Mundus imaginalis. His soul is awakened in love; assumes the avian form to fly towards the beloved father.

Ghazali unfortunately could not sympathetically analyze the Prophetic philosophy of Avicenna who breathed in shi'ite world of thought. Ghazali had too early and boastingly repudiated reason, that he could learn completely The Book Of Healing 'Kitab al Shifa' when his soul was in crisis, to develop intellectual wings for spiritual flight out of his own selfhood. The Reason in Ibn Sina is perfectly metamorphosed into Intellectuality. The miracle of metamorphosis is so much consistent in the philosophy of Abu Ali Sina. Whereas the Sunni world of Ghazali after renunciation of reason is made vacant of what is the Real. To fill that vacancy, Ghazali introduces his own self as Deus Ex Machina for his own consolation and to solace the believing audience. Actually he had died already in his rational pupa; so could not come out like Avicenna with intellectual wings for miraculous flight. In Gnostic expression we say, that the grateful to his embryonic reason, Avicenna came out successfully in his own exegesis of soul to see The NECESSARY EXISTENT in all symbolic life. While Ghazali had succumbed to reason in his faith made of self.

Similar tragedy is repeated in Hispanic for future Europe by Averroes against the philosophy of Avicenna. There importance of Avicenna did not traverse beyond his Canon Of Medicine 'Al'kanun'. Ghazali and Ibn Rushid are proved as merely two aspects of the same dead reason, which had been arrested in its internal growth to be metamorphosed into intellectuality of Avicenna. Like Ashri'a the first in apophatic; and the other in cataphatic hypertrophy of Mutazila, had no harmony of life in the reason blessed in the Metaphatic philosophy of shi'ite World in Islam.

We have exposed sufficiently the ignorant, prejudice of the Western thought, and designation of Islamic Philosophy to that is only Muslims' Thought or Muslim Philosophy. The reason rotten in her pupa, of which today The Western World is so proud, is for eye seen only the ghost of

Averroes and Ghazali, in his double form of their science and spiritism. How paradox is it, that investigation has convicted at length, the charged and the charger, both of them.

Let us abandon this barren field of dead thinking for the meadows of luxuriant philosophy of Spirit in its Islamic history. There we see, that after the greatest master of all philosophical movement in Islam, Avicenna's Oriental wisdom 'Hikma al-Mashrikin', was developed into Philosophy of Illumination, "Hikma al-Ishraq", by the great master of its school, Suhrawardi Shahid. Then during the days of Mongol irruption, another intellectual phenomenon, Nasir al-din Tusi, ascended from Khorasan, and prevailed upon the horizons of mathematics, astronomy, philosophy and theology. His commentary on the "Admonitions And Remarks" of Ibn Sina did immortalize the both. And, before, we descend into the greatest school of Mir Damad, we have the richest garden of theosophers, Gnostics, Ismaili exegetes, mystics, philosophical theologians and divine poets. During this period the inspired geniuses of Sunni World like Ibn Arabi, Qunawi, Rummi, were converged into Shi'ite World of prophetic philosophy. And finally for those who have desire to correctly understand the lively tradition of Islamic philosophy in Shi'ite World, to them it is recommended to study, and actually see, the Transcendental and Imaginative influence of Mulla Sadra and Shaykh Ahsai in their pristine light from today into future.

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